



Immanuel Lutheran Church
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www.facebook.com/ImmanuelLutheranChurchNYC

Immanuel's YouTube Channel:

<https://www.youtube.com/channel/UCixDAacoJS7umLndrBnugmw>

You can tune in at 10:55 a.m. for the prelude and service
or later for a recording.

Palm Sunday/Passion Sunday

11 a.m. Sunday, April 2, 2023

THROUGH THY CROSS AND PASSION O LORD + DELIVER US

Warm welcome to Immanuel Lutheran Church.

Now commences Holy Week. During this most holy week of the Christian year, we worship often. The golden hour is 7 p.m. for the three holy days, Maundy Thursday, Good Friday, and Easter Vigil. Then our worship culminates with the great Easter morning liturgy at 11 a.m. next Sunday.

We are honored that you are worshipping with us today. If you do not already have a church home in our city, please consider joining this congregation. We would rejoice to have you. Just speak with Pastor Carol or send me an email (gpfryer@gmail.com).

In Christ,

Gregory Fryer

Pastor Gregory Fryer

Lutheran Book of Worship, Setting One

Palms are distributed before the service begins.

PRELUDE

THE BELLS

Please stand when the ministers approach the center aisle.

Liturgy of the Palms

P Blessed is he who comes in the name of the Lord.

C Hosanna in the highest.

P The Lord be with you.

C And also with you.

P Let us pray. Mercifully assist us, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts whereby you have given us life everlasting; through your Son, Jesus Christ our Lord.

C Amen.

OUR LORD'S ENTRANCE INTO JERUSALEM..... Matthew 21:1-11, NRSV

Before the Gospel, with spoken response:

P The Holy Gospel according to St. Matthew, the Twenty-first Chapter:

C Glory to you, O Lord.

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ²saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. ³If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately."

⁴This took place to fulfill what had been spoken through the prophet, saying,

⁵"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."



⁶The disciples went and did as Jesus had directed them; ⁷they brought the donkey and the colt, and put their cloaks on them, and he sat on them. ⁸A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹The crowds that went ahead of him and that followed were shouting,

“Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!”

¹⁰When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” ¹¹The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

P The Gospel of the Lord!

C Praise to you, O Christ.

The minister begins the thanksgiving. The members of the congregation raise their branches.

P The Lord be with you.

C And also with you.

P Let us give thanks to the Lord our God.

C It is right to give him thanks and praise.

P We praise and thank you, O God, for the great acts of love by which you have redeemed us through your Son, Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was acclaimed Son of David and King of kings by those who scattered their garments and branches of palm in his path.

We ask that you bless these † branches and those † who bear them, and grant that we may ever hail him as our Lord and King and follow him with perfect confidence; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Please face the processional cross for the entrance hymn.

The Entrance Rite


ENTRANCE HYMN

All Glory, Laud, and Honor
(Next page)

VALET WILL ICH DIR GEBEN

All Glory, Laud, and Honor

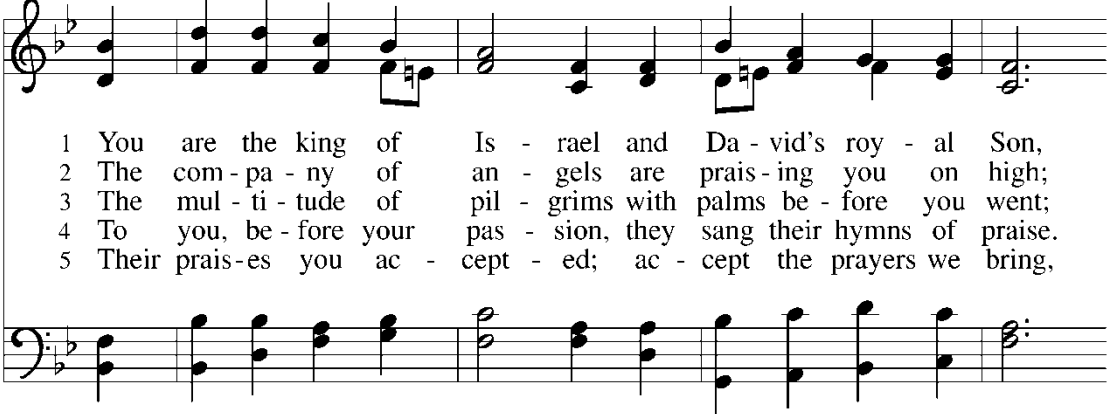
Refrain



All glo - ry, laud, and hon - or to you, re - deem - er, king,



to whom the lips of chil - dren made sweet ho - san - nas ring.



1 You are the king of Is - rael and Da - vid's roy - al Son,
2 The com - pa - ny of an - gels are prais - ing you on high;
3 The mul - ti - tude of pil - grims with palms be - fore you went;
4 To you, be - fore your pas - sion, they sang their hymns of praise.
5 Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

Refrain



now in the Lord's name com - ing, our King and Bless - ed One.
cre - a - tion and all mor - tals in cho - rus make re - ply.
our praise and prayer and an - thems be - fore you we pre - sent.
To you, now high ex - alt - ed, our mel - o - dy we raise.
great au - thor of all good - ness, O good and gra - cious King.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.
Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635

☐ Blessed is he who comes in the name of the Lord.

☑ **Hosanna in the highest.**

APOSTOLIC GREETING

☐ The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

☑ **And also with you.**

PRAYER OF THE DAY

☐ The Lord be with you.

☑ **And also with you.**

☐ Let us pray. Almighty God, you sent your Son, our Savior Jesus Christ, to take our flesh upon him and to suffer death on the cross. Grant that we may share in his obedience to your will and in the glorious victory of his resurrection; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Sit

The Liturgy of the Word of God

FIRST LESSON Isaiah 50:4-9a, RSV

The Servant of the LORD expresses absolute confidence in his final vindication, despite the fact that he has been struck and spit upon. This characteristic of the Servant played an important role in the early church's understanding of the suffering, death, and resurrection of Jesus.

⁴The Lord GOD has given me the tongue of those who are taught,
that I may know how to sustain with a word him that is weary.

Morning by morning he wakens,
he wakens my ear

to hear as those who are taught.

⁵The Lord GOD has opened my ear,

and I was not rebellious,

I turned not backward.

⁶I gave my back to the smiters,

and my cheeks to those who pulled out the beard;

I hid not my face from shame and spitting.

⁷For the Lord GOD helps me;

therefore I have not been confounded;

therefore I have set my face like a flint,

and I know that I shall not be put to shame;
⁸he who vindicates me is near.
 Who will contend with me?
 Let us stand up together.
 Who is my adversary?
 Let him come near to me.
⁹Behold, the Lord GOD helps me;
 who will declare me guilty?

A The word of the Lord.

G Thanks be to God.

PSALM 31:9-16, LBW

HERZLICH TUT MICH VERLANGEN



Cantor ⁹Have mercy on me, O LORD, for I | am in trouble;*
 my eye is consumed with sorrow, and also my throat | and my
 belly.

All ¹⁰**For my life is wasted with grief, and my | years with sighing;*
 my strength fails me because of affliction,
 and my bones | are consumed.**

Cantor ¹¹I have become a reproach to all my enemies and even to my neighbors,
 a dismay to those of | my acquaintance;*
 when they see me in the street | they avoid me.

All ¹²**I am forgotten like a dead man, | out of mind;*
 I am as useless as a | broken pot.**

Cantor ¹³For I have heard the whispering of the crowd; fear is | all around;*
 they put their heads together against me; they plot to | take my
 life.

All ¹⁴**But as for me, I have trusted in | you, O LORD.*
 I have said, "You | are my God.**

Cantor ¹⁵My times are | in your hand;*
 rescue me from the hand of my enemies,
 and from those who | persecute me.

All ¹⁶**Make your face to shine up- | on your servant,*
 and in your loving- | kindness save me."**

SECOND LESSON Philippians 2:5-11, NRSV

Saint Paul teaches that God has made Jesus Christ lord over all reality. The perspective of the cross becomes the way we rightly understand God, Christ, our own lives, and fellowship within the community of Christ.

⁵Let the same mind be in you that was in Christ Jesus,
⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
⁷but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
⁸he humbled himself
and became obedient to the point of death—
even death on a cross.
⁹Therefore God also highly exalted him
and gave him the name
that is above every name,
¹⁰so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

A The word of the Lord.

G Thanks be to God.

Please remain seated for the Congregational reading of the Holy Gospel. The usual acclamations before and after the Gospel are omitted.

HOLY GOSPEL..... Matthew 26:14 – 27:66, RSV

The Congregation is invited to read the group parts – Disciples, People, etc - in unison.

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said,

Judas What will you give me if I deliver him to you?

And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him. Now on the first day of Unleavened Bread the disciples came to Jesus, saying,

People Where will you have us prepare for you to eat the passover?

He said,

Jesus Go into the city to a certain one, and say to him, "The Teacher says, My time is at hand; I will keep the passover at your house with my disciples."

And the disciples did as Jesus had directed them, and they prepared the passover. When it was evening, he sat at table with the twelve disciples; and as they were eating, he said,

Jesus Truly, I say to you, one of you will betray me.

And they were very sorrowful, and began to say to him one after another,

People Is it I, Lord?

He answered,

Jesus He who has dipped his hand in the dish with me will betray me. The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born.

Judas, who betrayed him, said,

Judas Is it I, Master?

He said to him,

Jesus You have said so.

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said,

Jesus Take, eat; this is my body.

And he took a cup, and when he had given thanks he gave it to them, saying,

Jesus Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them,

Jesus You will all fall away because of me this night; for it is written, "I will strike the shepherd, and the sheep of the flock will be scattered." But after I am raised up, I will go before you to Galilee.

Peter declared to him,

Peter Though they all fall away because of you, I will never fall away.

Jesus said to him,

Jesus Truly, I say to you, this very night, before the cock crows, you will deny me three times.

Peter said to him,

Peter Even if I must die with you, I will not deny you.

And so said all the disciples. Then Jesus went with them to a place called Gethsemane, and he said to his disciples,

Jesus Sit here, while I go yonder and pray.

And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them,

Jesus My soul is very sorrowful, even to death; remain here, and watch with me.

Go to Dark Gethsemane



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;
2 Fol-low to the judg-ment hall, view the Lord of life ar-raigned;



your Re-deem - er's con-flict see. Watch with him one bit - ter hour;
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!



turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.

Text: James Montgomery, 1771–1854
Music: GETHSEMANE, Richard Redhead, 1820–1901

And going a little farther he fell on his face and prayed,

Jesus My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

And he came to the disciples and found them sleeping; and he said to Peter,

Jesus So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.

Again, for the second time, he went away and prayed,

Jesus My Father, if this cannot pass unless I drink it, thy will be done.

And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

Jesus Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

Judas The one I shall kiss is the man; seize him.

And he came up to Jesus at once and said,

Judas Hail, Master!

And he kissed him. Jesus said to him,

Jesus Friend, why are you here?

Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. Then Jesus said to him,

Jesus Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?

At that hour Jesus said to the crowds,

Jesus Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled.

Then all the disciples forsook him and fled. Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered.

But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

People **This fellow said, "I am able to destroy the temple of God, and to build it in three days."**

And the high priest stood up and said,

High Priest Have you no answer to make? What is it that these men testify against you?

But Jesus was silent. And the high priest said to him,

High Priest I adjure you by the living God, tell us if you are the Christ, the Son of God.

Jesus said to him,

Jesus You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven.

Then the high priest tore his robes, and said,

High Priest He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?

They answered,

People **He deserves death.**

Then they spat in his face, and struck him; and some slapped him, saying,

People **Prophecy to us, you Christ! Who is it that struck you?**

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said,

Maid You also were with Jesus the Galilean.

But he denied it before them all, saying,

Peter I do not know what you mean.

And when he went out to the porch, another maid saw him, and she said to the bystanders,

Another Maid This man was with Jesus of Nazareth.

And again he denied it with an oath,

Peter I do not know the man.

After a little while the bystanders came up and said to Peter,

People Certainly you are also one of them, for your accent betrays you.

Then he began to invoke a curse on himself and to swear,

Peter I do not know the man.

And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

Ah, Holy Jesus, How Hast Thou Offended



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my



judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HILFLEBSTER JESU, Johann Crüger, 1598–1662

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor. When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying,

Judas I have sinned in betraying innocent blood.

They said,

People What is that to us? See to it yourself.

And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

People It is not lawful to put them into the treasury, since they are blood money.

So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me." Now Jesus stood before the governor; and the governor asked him,

Pilate Are you the King of the Jews?

Jesus said,

Jesus You have said so.

But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him,

Pilate Do you not hear how many things they testify against you?

But he gave him no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them,

Pilate Whom do you want me to release for you, Barabbas or Jesus who is called Christ?

For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent words to him. "Have nothing to do with that righteous man, for I have suffered much over him today in a dream."

Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them,

Pilate Which of the two do you want me to release for you?

And they said,

People Barabbas.

Pilate said to them,

Pilate Then what shall I do with Jesus who is called Christ?

They all said,

***People* Let him be crucified.**

And he said,

Pilate Why, what evil has he done?

But they shouted all the more,

***People* Let him be crucified.**

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying,

Pilate I am innocent of this man's blood, see to it yourselves.

And all the people answered,

***People* His blood be on us and on our children!**

Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Were You There



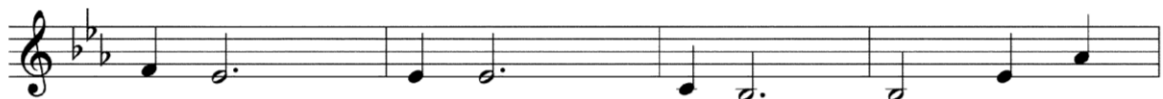
1. Were you there when they cru - ci - fied my Lord?
 2. Were you there when they nailed him to the tree?



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?



Oh! Some-times it caus - es me to



trem-ble, trem-ble, trem-ble, Were you



there when they cru - ci - fied my Lord?
 there when they nailed him to the tree?

Text: African-American spiritual

Tune: WERE YOU THERE, 10 10 with refrain; African-American spiritual; harm. by Robert J. Batastini, b.1942

Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying,

People Hail, King of the Jews!

And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. And when they came to the place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink. And when they had crucified him, they divided his

garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying,

People You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.

So also the chief priests, with the scribes and elders, mocked him, saying,

People He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said "I am the Son of God."

And the robbers who were crucified with him also reviled him in the same way.

Congregation: Please stand for the conclusion of the reading.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice,

Jesus Eli, Eli, lama sabach-thani?

That is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said,

People This man is calling Elijah.

And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said,

People Wait, let us see whether Elijah will come to save him.

And Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said,

People Truly this was the Son of God!

Alas! And Did My Savior Bleed



1 A - las! And did my Sav - ior bleed, and did my sov-'reign die?
2 Was it for sins that I had done he groaned up - on the tree?



Would he de - vote that sa - cred head for sin - ners such as I?
A - maz - ing pit - y, grace un-known, and love be - yond de - gree!

Text: Isaac Watts, 1674–1748, alt.

Music: MARTYRDOM, Hugh Wilson, 1764–1824

There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed. Mary Magdalene and the other Mary were there, sitting opposite the sepulchre. Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, Sir, we remember how that imposter said, while he was still alive, "After three days I will rise again." Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, "He has risen from the dead," and the last fraud will be worse than the first.

Pilate said to them,

Pilate You have a guard of soldiers; go, make it as secure as you can.

So they went and made the sepulchre secure by sealing the stone and setting a guard.

Were You There

Were you there when they laid him in the tomb?

Were you there when they laid him in the tomb?

Oh! Some-times it caus - es me to

trem-ble, trem-ble, trem-ble, Were you

there when they laid him in the tomb?

Text: African-American spiritual

Tune: WERE YOU THERE, 10 10 with refrain; African-American spiritual; harm. by Robert J. Batastini, b.1942

Please sit after the minister's opening invocation of the Holy Trinity.

SERMON

Silence for reflection after the sermon, then stand for the Creed, Intercessions and Exchange of Peace.

NICENE CREED *In the Second Article of the Creed, in awe and gratitude for the Holy Incarnation, Passion, and Resurrection of the Second Person of the Holy Trinity, you might want briefly to bow your head, as was customary in the time of the Reformers. If you would like to do so, the place is marked by italics in this text:*

☒ We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power

of the Holy Spirit he *became incarnate from the virgin Mary, and was made man.* For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS

A Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

After each portion of the prayers:

A Lord, in your mercy,
C **hear our prayer.**

The prayers conclude:

P Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord. **Amen.**

The Liturgy of the Eucharistic Meal

THE PEACE

P The peace of the Lord be with you always.
C **And also with you.**

Let us offer a sign of peace to our neighbors: "Peace be with you."

Sit

THE OFFERING *You can give your tithes and offerings via our QR code. Just point the camera on your smart phone to this code on your screen:*

Or you can donate via this link: [Donate](#) Here are some other options for giving: [Ways to Give](#)



The Eucharistic Bread and Wine are moved from the credence table to the altar. The congregation remains in the pews until the Distribution of the Sacrament.

Organ meditation *Ich ruf' zu dir, Herr Jesu Christ, BWV 639* J. S. Bach (1685-1750)

Offertory Prayer

A Merciful Father,

C we offer with joy and thanksgiving what you have first given us – our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen.

THE GREAT THANKSGIVING

Eucharistic Dialog

P The Lord be with you. **C** And al - so with you.

P Lift up your hearts. **C** We lift them to the Lord.

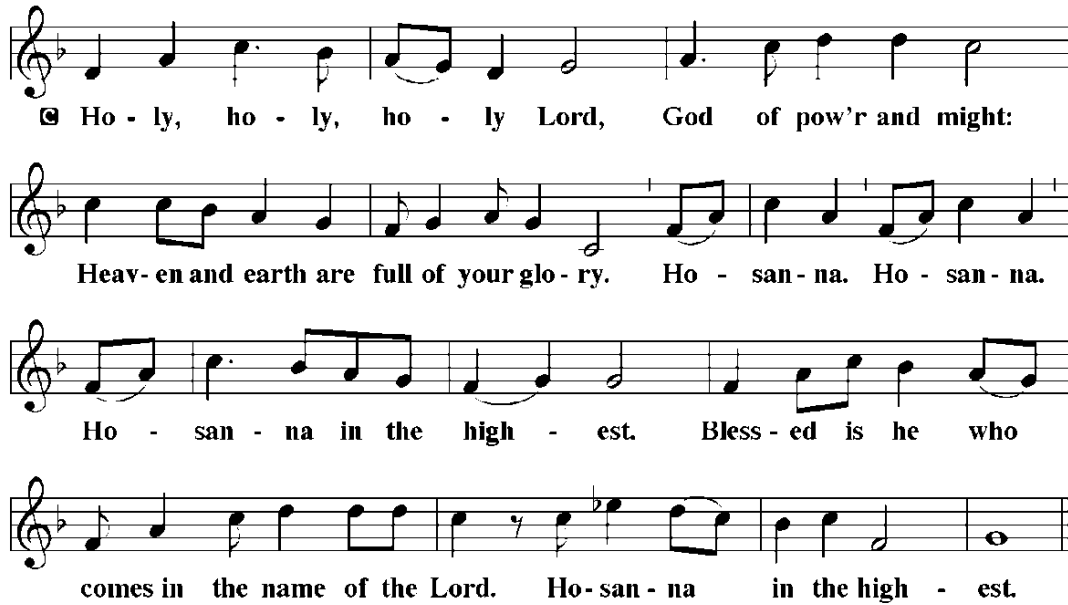
P Let us give thanks to the Lord our God.

C It is right to give him thanks and praise.

Preface for Passion Sunday

P It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord; who on the tree of the cross gave salvation to all, that, where death began, there life might be restored, and that he, who by a tree once overcame, might by a tree be overcome. And so, with the Church on earth and the host of heaven, we praise your name and join their unending hymn:

Sanctus



☐ Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav - en and earth are full of your glo - ry. Ho - san - na. Ho - san - na.
Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

Eucharistic Prayer III (This prayer is based on ancient models from the Liturgy of St. James, the Liturgy of St. John Chrysostom, Apostolic Constitutions, the Roman Missal, and the Liturgy of St. Basil. Its only congregational response is at the end, "Amen," which the congregation is encouraged to say loudly and boldly as the principle Amen of the service. See 1 Corinthians 14:16.)

☐ You are indeed holy, almighty and merciful God; you are most holy, and great is the majesty of your glory. You so loved the world that you gave your only Son, that whoever believes in him may not perish but have eternal life. Having come into the world, he fulfilled for us your holy will and accomplished our salvation.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering, therefore, his salutary command, his life-giving Passion and death, his glorious resurrection and ascension, and his promise to come again, we give thanks to you, Lord God Almighty, not as we ought, but as we are able; and we implore you mercifully to accept our praise and thanksgiving, and, with your Word and Holy Spirit, to bless us, your servants, and these your own gifts of bread and wine; that we and all who share in the body and

blood of your Son may be filled with heavenly peace and joy, and, receiving the forgiveness of sin, may be sanctified in soul and body, and have our portion with all your saints.

All honor and glory are yours, O God, Father, Son, and Holy Spirit, in your holy Church, now and forever.

☞ Amen!

☞ Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen

THE FRACTION – *The Eucharistic Bread is broken.*

Agnus Dei:

☞ Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a - way the sin of the
world; have mer-cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

Sit

THE DISTRIBUTION OF THE SACRAMENT

✦ If you are home during this pandemic, worshipping online with us, here is a possible “Prayer for Spiritual Communion” lifted up in *Forum Letter* (May 2020). *Forum Letter* is a respected Lutheran newsletter published by the American Lutheran Publicity Bureau:

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

Hymn LBW 482

When I Survey the Wondrous Cross
(Next page)

ROCKINGHAM OLD

When I Survey the Wondrous Cross

1 When I sur - vey the won - drous cross on which the
 2 For - bid it, Lord, that I should boast save in the
 3 See, from his head, his hands, his feet, sor - row and
 4 Were the whole realm of na - ture mine, that were a

prince of glo - ry died, my rich - est gain I
 death of Christ, my God; all the vain things that
 love flow min - gled down. Did e'er such love and
 trib - ute far too small; love so a - maz - ing,

count but loss and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all!

Text: Isaac Watts, 1674–1748

Music: ROCKINGHAM OLD, adapt. Edward Miller, 1731–1807

Beneath the Cross of Jesus

1 Be - neath the cross of Je - sus I long to take my stand;
 2 Up - on the cross of Je - sus, my eye at times can see
 3 I take, O cross, your shad - ow for my a - bid - ing place;

the shad - ow of a might - y rock with - in a wea - ry land,
 the ver - y dy - ing form of one who suf - fered there for me.
 I ask no oth - er sun - shine than the sun - shine of his face;

a home with - in a wil - der - ness, a rest up - on the way,
 And from my con - trite heart, with tears, two won - ders I con - fess:
 con - tent to let the world go by, to know no gain nor loss,

from the burn - ing of the noon - tide heat and bur - dens of the day.
 the . . . won - der of his glo - rious love and my un - wor - thi - ness.
 my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869
 Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

POST-COMMUNION BLESSING

☞ The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

☞ **Amen.**

POST-COMMUNION PRAYER

☞ Almighty God, you gave your Son both as a sacrifice for sin and a model of the godly life. Enable us to receive him always with thanksgiving, and to conform our lives to his; through the same Jesus Christ our Lord.

☞ **Amen.**

Silence for reflection.

The Sending

BENEDICTION (*Spoken*)

HYMN LBW 117

O Sacred Head, Now Wounded

HERZLICH TUT MICH VERLANGEN (isometric)

(See next page)

O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
 2 How art thou pale with an - guish, with sore a - buse and scorn;
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,
 4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 how does that vis - age lan - guish which once was bright as morn!
 for this thy dy - ing sor - row, thy pit - y with - out end?
 re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
 Thy grief and bit - ter pas - sion were all for sin - ners' gain;
 Oh, make me thine for - ev - er, and should I faint - ing be,
 These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 Lord, let me nev - er, nev - er out - live my love to thee.
 for he who dies be - liev - ing dies safe - ly in thy love.



Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite
 Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

DISMISSAL

☞ Go in peace. Serve the Lord.

☞ **Thanks be to God.**

POSTLUDE

Fugue in G minor, BWV 542ii

J. S. Bach (1685-1750)

Parish Announcements

- ✦ ABOUT TODAY'S PARAMENTS AND VESTMENTS: Deep scarlet paraments and vestments are symbolic of Christ's passion.
- ✦ The LENTEN BANNER near the pulpit was created by church artist Richard Caemmerer Jr., who describes his banner thus: "The spears pierce the blood which becomes wine for our Eucharist and which becomes water for our Baptism."
- ✦ Gifts for EASTER LILIES AND SPECIAL MUSIC can be given as memorials to a loved one or friend to add to the beauty of our worship at Easter. Gifts in any amount are sought for the Music Fund; lilies are \$20. Barbara Chomko will be standing by the table in the narthex after the morning service today.
- ✦ POT-LUCK SUPPER FOLLOWING EASTER VIGIL (next Saturday, April 8th): We will have a pot-luck supper which will start about 9:00 p.m. (The Vigil starts at 7:00 p.m.) Please let Karen Bazik or Barbara Chomko know if you can come and what dish you can bring.
- ✦ VOLUNTEERS ARE NEEDED TODAY to help stuff plastic eggs for the egg hunt next week. Supplies will be on a table near the Godly Play room after church today. Just look for Karen Bazik.
- ✦ There will be NO SUNDAY SCHOOL ON EASTER SUNDAY; however, there will be an Easter Egg Hunt for the children in the courtyard (weather-permitting) during Coffee Hour. If it rains, the Egg Hunt will be held in the Sunday School Room.
- ✦ COPYRIGHTS: Parts of the liturgy, scripture introductions, and blessing of our musicians come from or are based on those from *Sundays and Seasons*, Copyright © 2023 Augsburg Fortress, license SAS022429. Permission to reprint, podcast, and or stream the music in this service obtained from ONE LICENSE with license #A-713464.



Immanuel’s Sunday School Lenten Service Project

The children are collecting food during the season of Lent. With the children leading the way, we hope that members and friends of Immanuel will follow their example and also collect food items during this Lenten season. The bags of food will be collected at Easter and delivered to the NY Common Pantry located in our neighborhood.

Here is a list of the most needed items:

- Canned or dry beans (15 oz. or 1 lb.)
- Canned fruit and vegetables (low-salt, fruit in its own juice)
- Canned tuna, salmon or chicken (packed in water)
- Grains (brown or white rice, pasta, barley, quinoa)
- Peanut Butter (Natural with only peanuts and oils in the ingredients list)
- Shelf-stable milk (low-fat milk, almond, oat or nut milk)
- Sugar-free hot and cold cereals (oats, corn flakes, farina or grits)

Monetary donations are also welcome!

Please bring in your donations by Easter Sunday, April 16.



Service Notes

Organist and Choirmaster	Zachary Schurman
Cantor.....	Olivia Ericsson
Greeters/Ushers	Luz Ortiz and Jazo Ichikawa
Altar Guild	Thomas Wicks
Crucifer	Matthias Bhasin
Lector.....	David Goldman
Preacher	Rev. Gregory P. Fryer
Presiding Minister	Rev. Carol E. A. Fryer
Assisting Minister	Vicar Lara Bhasin

Intercessions

FAIRLY NEW TO THE PRAYER LIST: Clifford Rose, Irene Juhasz, Jeff Rudat, Jackson Greenberg (friend of Hans Kibler), Sam Grenning, Elida Burgos (sister of Luz Ortiz), Alma von Graffenried (requested by David Kiehl)

THANKSGIVING: Jeff Rudat gives thanks to God for his recent twelfth-year anniversary of his kidney transplant.

Some Notes on Our Church Nave and Liturgy

- ✦ Our congregation is one of the historic Lutheran churches in town, going back to the middle of the Civil War, 1863. We are a member of the North American Lutheran Church (NALC). The national bishop of the NALC is Rev. Daniel Selbo.
- ✦ You might be interested to hear about our reredos – the wooden altarpiece at the front of our church. It was hand carved by artists in Germany’s Black Forest. The left statue is Moses, with the Ten Commandments in his left arm and the two horn-like rays of light shining forth from his face after his encounter with the Lord on Mt. Sinai (Exodus 34:29-30). The right-hand statue is St. John the Evangelist, with a quill pen in his hand and an eagle at his feet. And the center statue is Jesus Christ, the personal unity and the most perfect meaning of the Law (Moses) and the Gospel (St. John).
- ✦ Our painting of the Transfiguration of Our Lord, above the reredos, pays tribute to the founding liturgy of our congregation, Transfiguration Sunday, February 11, 1863. Our painting shows Jesus, Moses, and Elijah elevated above the ground, so that at first glance you might think that it is a painting of the Ascension. But the saintly company with Jesus – Moses and Elijah on either side, with Peter, James, and John fallen down in awe at the sight – point to the Transfiguration. Heaven knows and gives credit to the anonymous painter of our painting, but we note that it is in the style of Raphael’s painting of *The Transfiguration* (1517-1520). Raphael also placed Jesus, Moses, and Elijah elevated above the disciples.
- ✦ Our church windows were installed in 1973 and constitute a visual meditation on an ancient hymn of the Church, the *Te Deum*. Pamphlets are available in the rear of the church explaining the windows one by one.
- ✦ Our church bells, named *Glaube*, *Hoffnung*, and *Liebe* for Faith, Hope, and Love, were a gift from German Empress Augusta Viktoria.
- ✦ A hint about acoustics: you will be able to hear the choir and organ better if you sit toward the front half of the church. The overhanging choir balcony obscures some of the beauty of the music for those sitting under it.
- ✦ Jesus said, “Let the little children come to me,” and we view the presence of children in worship, even when they are wiggly and noisy, as a gift to the Church

and an encouragement that our congregation is growing! Parents at their own preference are also welcome to take advantage of free childcare which we offer in the Undercroft every Sunday for children age 3-6. Our childcare worker will bring these children up to the Communion rail to receive a Blessing. We encourage older children to attend the entire service, either sitting with their parents or up in the balcony where the teens tend to congregate.

- + Our worship book is the green hymnal, the *Lutheran Book of Worship* ("LBW"). This book contains both liturgies and hymns, with liturgies in the first half and hymns in the second. Sometimes we include hymns from *With One Voice* ("WOV") or from *Evangelical Lutheran Worship* ("ELW").
- + If you have a cell phone, please silence it for the liturgy. And please finish coffee or other drinks out in the narthex rather than in the main nave.

Immanuel Lutheran Church

122 East 88th Street ❖ New York, NY 10128 ❖ (212) 289-8128

Office Hours: 10 a.m. – 3 p.m. Monday - Friday

www.immanuelnyc.org www.facebook.com/ImmanuelLutheranChurchNYC

LITURGY OF HOLY COMMUNION 11 a.m. Sundays
 MIDWEEK HOLY COMMUNION 6:30 p.m. Wednesdays
 SUNDAY SCHOOL 10 a.m. Sundays
 THURSDAY EVENING BIBLE STUDY 6:30 p.m., Martin Luther Room or via Zoom
 PARISH SECRETARY Karen Katz-Shea
 SEXTON..... Gerry Britton
 PARISH BOOKKEEPER..... Charles Derderian
 ORGANIST AND CHOIRMASTER Zachary Schurman
 CANTOR Olivia Ericsson oliviaer@umich.edu
 SEMINARY INTERN..... Vicar Lara Bhasin
 PASTORAL ASSOCIATE..... Rev. Carol E. A. Fryer
 PASTOR..... Rev. Gregory P. Fryer

Some Parish Ministry Opportunities:

CHOIROrganist and Choirmaster Zachary Schurman
zac.schurman@juilliard.edu
 MEALS ON HEELS..... Barbara Chomko (bchomko@nyc.rr.com)

We extend to you a cordial welcome and hope that you will return. If you are a visitor, please fill out one of the cards in the pew rack and place it in the offering plate or hand it to Pastor Carol Fryer. If you are interested in membership here at Immanuel, please contact the church office for an appointment with Pastor Carol. Or you can email her at ceafryer@gmail.com.

- ✦ HOLY COMMUNION is offered to all baptized Christians who have been instructed in the Church's faith, who confess it with us (as in the Creeds), and who may in good conscience receive the Sacrament in keeping with the understanding with which it is celebrated here: namely, that the Body and Blood of Christ are truly present in the consecrated bread and wine and are distributed to and received by all who commune.
- ✦ HOLY BAPTISM is celebrated and MARRIAGES solemnized only after consultation with the pastor well in advance. If you or someone you know is ill, hospitalized, homebound, or otherwise in need of the ministry of the Church, let us know. Please call one of the Pastors (212-289-8128) or email them: gpfryer@gmail.com or ceafryer@gmail.com.
- ✦ We mean for PRIVATE CONFESSION to be available as often as you need. Please call one of the Pastors (212-289-8128) or email them: gpfryer@gmail.com or ceafryer@gmail.com.
- ✦ LAYING ON OF HANDS AND ANOINTING WITH OIL FOR THE SICK is available. Again, simply contact the pastors.
- ✦ FINANCIAL STEWARDSHIP: There is a long line of Christians, both rich and poor, who have disciplined themselves to budget a portion of their income, put it into an offering envelope first thing, and give it to the church. Pastors Carol and Gregory Fryer live by that tradition and commend it to you. Online giving is also available through our website, or by following this QR code with your phone camera:

